



The South India CHURCHMAN

The Magazine of the Church of South India

● OCTOBER 1982



'... gather the harvest with joy'

(Ps. 126 : 5)

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OCTOBER 1982

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25 Years Ago!

THE TASK OF THE CHURCH

It is in the framework of national setting that
church has to consider its problems economic evangelism
and make a 4-point planning for solution :

1. It should plan to make improved technical
methods available to village craftsmen and leaders
in their problems regarding crafts, raw materials,
marketing and finance.
2. It should plan to face administrative and financial
problems of economic projects by co-ordinating
existing resources in men, money and methods.
3. It should plan to evolve schemes for Training
Institutions in village economics on an Inter-
church basis.
4. It should plan to find effective methods of utilizing
government facilities through co-operative
societies and institutions for getting grants and
loans for village industries.

—DR. S. P. R.
Churchman, 1957



Social Reform and Development



To feed the hungry, to succour the needy, to comfort the lonely and to aid the handicapped has always found a sympathetic echo in the human heart. Christianity extol love, charity, compassion, alleviation of human suffering as virtues to be practised by the faithful. On this bulwark rests the noble pioneering work of the Church in the rehabilitation of vulnerable sections of Society. Church also engaged itself in correcting injustices perpetrated on a section of society by social reforms. This in itself is a part of development—perhaps the background of the development. Today when we think about development we must realise that the social reform and development are the two sides of the same coin. In a pluralistic society like ours, without the social reform we cannot successfully carry on the developmental activities. While social reform seeks to alter basic values, attitudes and practices, development provides a framework for a wide variety of activities in aid of communities who are unable to fend for themselves.

Removal of poverty is one of the foremost objectives of all the agencies, both the Government and the private agencies which are involved in the developmental activities. When the first five-year plan (1951-1956) was introduced by the Government it paid rich dividends. In terms of achievement it was by far the most successful plan this country has ever had. The

Country exceeded the target for food production or attained nearly all the targets set for other areas of economy. The Second, Third and successive Plans have been based on three broad premises: land reforms and agricultural productivity; heavy industrial sector; and to impose austerity on the people and self-restraint on itself to generate the maximum of investible resources and make sure that it is not frittered away in non-developmental spending. The immediate reasons for down turn in the activity are the inflation unleashed by successive droughts, wars with China and Pakistan and the growth of population. The rate of growth of population turned out to be very nearly double of what the planners had anticipated. The benefits, therefore, in consequence, were correspondingly less and took longer time in coming.

Family planning is a delicate subject but it is a must for the survival of the country. The success of the family planning programme will depend upon creation of a social climate in which the need is felt by individual families and groups of people. This social climate can be created by the religious heads but not by the official fiat. Unless the programme has religious sanctions it would be futile to tackle this problem which is a major obstacle in the way of almost all the developmental projects. Leaving it to the decision of individuals is nothing but escapism.

Whether it is Hindu, Muslim or Christian, the religious leaders should be concerned of the dire consequences of the population explosion and convince the people.

The other area where we need to be vigilant is the non-plan expenditure, which is increasing by leaps and bounds. Some of the projects are like inverted Pyramids—top heavy! In almost all the States it is estimated that half the Government's income is being spent on administration. Certainly we cannot dispense with administration but it should not be conceived disproportionately. Church and particularly the other private Christian organisations which are receiving huge grants should guard against this, lest the whole ministry is misunderstood by those who closely watch us.

Unfortunately the fruits of development do not reach most of the backward areas and the poorest of the poor. Today if we think of any project the picture we get is a cement structure, a fleet of vehicles and an unending trips to a

strip of villages. Such distorting image fails us to understand whether the projects are intended for the development the poor people in villages or a few individuals and offices. Lack of clarity about the objectives and lack of coordination among the various implementing agencies are the main reasons for the failures. People are more important and the top-priority should be given to the projects which aim to develop the people. In the name and under the pretext of doing justice to the common man certain projects have come to stay in such a way that they only complete the stranglehold of bureaucracy on the daily existence of the common man. One has to be careful about this ominous development which will lead to disastrous consequences. Programmes should be people oriented.

Church has the missionary zeal; committed personnel and it can add a spiritual dimension to the developmental programmes, therefore, Church has much to offer to the nation building.

—DASS BABU.

Go to the People

Love them

Live among them

Learn from them

Start with what they know

Build on what they have

But of the best Leaders

When their task is accomplished

Their work is done

The people all say!

We have done it ourselves.

—CHINESE POEM

THE MODERATOR CONDEMNS THE MASSACRE IN BEIRUT

I was shocked to learn through the newspapers that a several hundred innocent people, including children and women, were brutally killed by some of the Israelite military forces. This is nothing but devil's action. War affairs should be settled through the diplomatic Consultations. One should not stoop down to that extent of killing the innocents and helpless civilians—let it be Israel or any nation for that matter. All the peace-loving people were deeply agrieved and condemn this kind of inhuman act of mass killing.

I express my deep sympathies for the families which lost their dear ones and pray that God would give them the comfort and the peace they need.

Let us remember these families in our prayers and pray that such tyranny and ghastly actions are replaced by the Kingdom of God which ushers in a peaceful Co-existence.

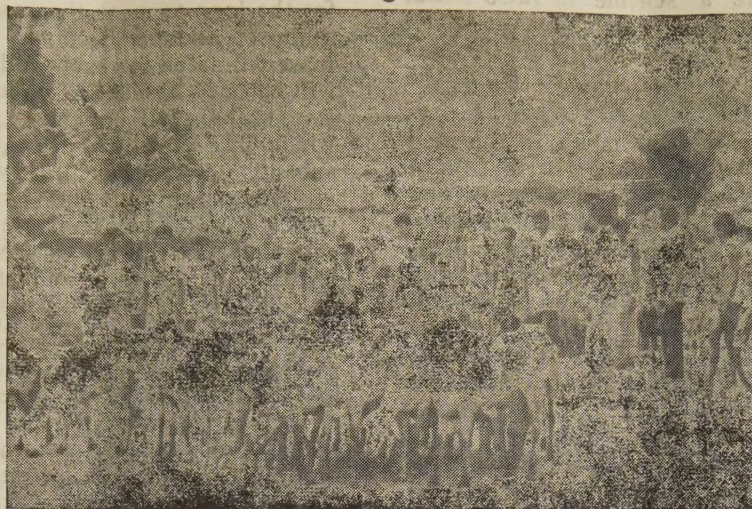
—I. JESUDASON
Moderator.

Community Participation—A Development Strategy

CASA EXPERIENCE

MR. JOSEPH P. JOHN

CASA—Madras



We are living in an era where the word 'Development' has become synonymous with 'Community Participation'. The real meaning of community participation is how best people can be made aware of their rights, privileges, energies and talents and how the same can be mobilised to take decisions by themselves for the betterment of their own lives. This needs awakening, education, organisation and people's action. A voluntary organisation can perhaps play this role and act as a catalyst to establish contact and rapport with Government agencies, financial institutions and technical organisations and get support and co-operation from them to attain the type of socio-economic, political and cultural status which the community aspires based on human and social values. CASA South Zone has taken up a programme at Pogalur by using community participation as a development strategy.

Pogalur is a drought stricken, backward and remote village surrounded by rocky hills in Gudiyatham taluk of North Arcot District of Tamilnadu State which has no reason to attract the attention from anybody other than its own backwardness or remoteness. The development process in the village started when a small group of villagers with the help of the neighbouring pastor approached CASA with a request to form two percolation tanks by constructing bunds connecting hillocks so that the rain water wasted through the seasonal rivulets can be stored and percolation tanks thus formed will be a source to re-charge the springs when wells are sunk in the influential area of the tanks. This entry point was used for organising, educating and motivating the community as a result of which development programmes have been planned and are being implemented by the community according to the principles laid down for people's participation.

According to the interest and experience, people were motivated to form themselves into economic groups such as sheep breeders, milk producers, small and marginal

farmers and agricultural labourers co-operative societies and Madhar Sangam. As soon as the abovementioned co-operative societies based on the economic interest groups were formed, they could themselves be linked with the local resource agencies and neighbouring agencies and also tap resources from the existing financial institutions to meet their various needs.

Although the people had the interest to form a Milk Producers Co-operative Society, they could not satisfy the official requirement in the beginning. As a rule, the people had to send around 50 litres of milk to the nearby chilling plant for at least one month. Unfortunately adequate milk was not available in the village and further those who owned cows were forced to give milk to the local milk vendor since they had advanced loan to them. In order to break this impasse, 15 people were guided to join as members in nearby co-operative society, based on which they were able to purchase 15 milch animals. With the help of these milch animals, people have joined as members in this society out of which 15 members have been provided with 'cow loan' by the Indian Overseas Bank. At present all the 15 members are sending milk to the chilling plant and it has been recognised as a branch society. They were provided with the credit facility of a sum of Rs. 30,000. The bank has promised to sanction loan for 25 members shortly. When this is done the production of milk will be increased and a full-fledged Milk Society will start functioning.

A Sheep Rearers Co-operative society was formed with 51 members. Though it also had its teething troubles in the initial stages, ultimately it got recognition as a society and also got credit facilities from the bank. A total sum of Rs. 1,30,000 was given as loan out of which Rs. 42,900 was subsidy provided under Integrated Rural Development Programme by the Block Development Officer. Complete health coverage is given by the concerned Government Veterinary Dispensary.

Further they have agreed to sanction Rs. 62,500 for milch animals and Rs. 1,20,000 for sheep this year out of which Rs. 60,000 will be subsidy.

It is worthwhile to mention here that this is the first time ever since the origin of the village for a National Bank to enter for such help and this is because of the organisational efforts of the people.

To provide nutrient fodder facilities for sheep and milch animals, they have a scheme to raise social forestry. A resolution has been passed by the BDO to provide 160 acres of poromboke hilly land for this purpose and the final approval is awaited from the Divisional Development Officer.

A revolutionary ripple could be made in the land tenure system by involving people in the distribution of land and water rights and in the implementation and regulation of tenancy laws. Small farmers and cultivating tenants association was registered in this village consisting of 40 small farmers and 20 cultivating tenants. A document was written in stamp paper and the same was registered in the Sub Registrar's office in which they have specified that 5 cents of land each where the wells will be sunk, would be transferred in the name of the association and water would be shared and they also will be allowed to dig channels. A small farmer would give 25 to 50 cents of land to a cultivating tenant so that he will cultivate the land by sharing water from the well. Thus his food for the year is almost assured. The cultivating tenants are provided with bullocks under a provision available with the Bank for the landless agricultural labourers by way of subsidy and loan. The bullocks are initially used for the levelling of the land of both the owner's as well as the cultivating tenant's. Afterwards cultivating tenants will use the bullocks for ploughing on

payment basis and thus increase their income on their march to gain self-sufficiency.

In addition to the two percolation tanks which have already been completed, they have planned to construct three more percolation tanks and 50 irrigation wells which will be coming under the influence of the percolation tanks. CASA is meeting the labour portion of the excavation of wells under Food For Community Development Programme and also provides 50% subsidy for the loan to meet the cost of installing motor and pumpset and for steening. A sum of Rs. 24,000 has been estimated for each well out of which Rs. 12,000 will be met by CASA under FFCD and the balance Rs. 12,000 will be raised as a loan from TNCC for which CASA will pay Rs. 6,000 or 50% of the loan as subsidy. CASA has already started work on 8 community irrigation wells and some of the wells have already struck water and others are in progress. AFPRO has extended its technical service and feasibility study for locating the wellspots and also for the construction of percolation tanks free of cost.

As part of promotion of collective action and organisation by rural women to facilitate their participation in the full range of public services and to enhance their opportunities to participate in economic, political and social activities on an equal footing with men, a Madhar Sangam was registered with a membership of 50 women by collecting Re. 1 from each per month. They are planning to start a match industry in the first instance which will help them to gain meaningful employment and also be free from the clutches of landlords who otherwise employ them at a lower rate.

As a canvas is required for a painting by any artist, infrastructure is an inevitable factor in the process of

(Continued on page 7)

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Developing Missionary Congregations

AN ADDRESS GIVEN AT A NCCI MEETING

REV. DR. SOMEN DAS

UTC, Bangalore

Introduction :

At the outset we need to ask some preliminary questions pertaining to the theme itself. With regard to the concept, 'Developing', we need to ask:—What kind of developing or development are we talking about in this context? Whose developing are we talking about? Development for what and why? These and other questions could be asked about this concept. Secondly, with regard to the concept, 'Missionary' we need to ask: What is the meaning of mission? What does it mean to be missionary-minded today in India? Thirdly, with regard to the concept, 'Congregations' we need to ask: What is a congregation? Where is the congregation we are talking about? Is the phrase 'missionary congregation' superfluous? Should the missionary dimension of the congregation be understood as intrinsic to the very character of a congregation? Or do we need to make it explicit? If we do, in what way should we do it?

Therefore, as we venture to study this theme, it is important to raise three fundamental questions related to the theme as a whole:—

1. What does it mean to develop missionary congregations, which relates to the missiological perspective of the theme?
2. How should we develop missionary congregations, which relates to the pedagogical task of the church?
3. Why should we develop missionary congregations, which relates to the theological-ethical dimension of the topic?

Having raised these questions about the theme, we need to realise that ultimately this theme has to do with the very self-understanding of the church. Therefore, it is essentially an ecclesiological concern which has drawn us together. It is not possible for me in this brief address to answer all the questions which I have raised. Now I will attempt to deal with some of the questions briefly.

Understanding of the Congregation :

Fundamentally, a congregation is a community of people which is on the move under the Lordship of Jesus the Christ. Therefore, it is basically a movement of a people. From this perspective, we realise that an understanding of a congregation cannot be static, rigid or mechanical. It is a self-conscious process. It has to be dynamic, deliberate, open and an evolving process. Nothing about it should be pre-determined or pre-conceived. As a divine community there is the given reality and experience of Jesus the Christ but

even there, there has to be an element of mystery and discovery of the divine within that milieu. As a human community, a congregation has to move towards a goal and consciously appropriate this open-ended future. This is therefore, a people's movement initiated and inspired by the power and presence of God in Jesus the Christ. Being a people's movement under God, the people themselves have to assume responsibility. So it is by the people and for the sake of the people. From this we realise that a congregation evolves and grows through a dialogical process—through people who act, interact and react. It is through this reciprocal process that the movement, which we call the church, emerges and finds fruition here on earth.

From the above, two points are made abundantly clear. Firstly, when we are talking about a congregation, a local congregation, we are talking about real people who have real problems and questions, who have ambitions and agonies. Very often when we talk about people we indulge in generalisations and abstractions. And when we are general and abstract about people there is a great measure of unreality about our discussion. When we talk in this unreal way then our solutions and answers are unreal and questionable. And when such a thing happens it cannot either affect or change the reality of the people. We must realise that the God whom we believe dealt with real people and continues to do so. He got himself involved in the real life of the people of Israel at the time of their agony and exile. For Yahweh they were a real people with a real problem and he dealt with it.

Secondly, related to the first, when we talk about a local congregation, we are talking about people in their particulars—in their specificity. This means that we are discussing about a people in a particular place at a particular time. We know from the Bible that God had a particular concern for a particular people. He particularised his love for humanity in the person and work of Jesus the Christ. It is well said by Dostovsky in his *Brothers Karamazov*, 'I love humanity, but I wonder at myself. The more I love humanity in general, the less I love man in particular'. Or as Jean Paul Sartre has put it, 'Man overflows with love for humanity in general, children, birds and abstract painting'. Or as the writer of Gospel According to Peanuts asserts through one of his cartoon characters, 'I love mankind but it is the people I hate'. We are called by God to demonstrate our concern for people in their utter particularity. Jesus in his earthly ministry gave singular attention to the poor and the hungry, the lame and the blind. He did not deal with them as an impersonal mass or something amorphous. He did not try to reify them and deal with them at species level but at a specific level.

Understanding of Development :

It is quite clear by now that we are concerned with the development of a real and particular people at a particular time and place. Therefore we cannot conceive of development in a vacuum but precisely within the Indian context, which we need to take seriously in our search for developing missionary congregations. There is a double focus of this Indian reality. Firstly, we must take seriously our socio-cultural matrix which has shaped and determined our thinking and our doing. In our missionary venture, we must be able to deal critically and creatively with our Indian heritage particularly with the Indian religious tradition with its rich and varied concepts, myths and images. We must be ready to mobilise and work for change where it is necessary. Our basic criterion should be to discern and discriminate between that which is liberating and life-giving to the people at the grassroot level and that which is domesticating and oppressive within our socio-cultural system. On the basis of this, we must learn and teach people to make conscious and concerted efforts to approximate the past into the present for making of the future. In this sense, local congregations must authentically become contextualised which is one dimension of development.

Secondly, we need to reckon with our political-economic reality. The inverted pyramid that is India geographically has become a pyramid on its base economically. That means that majority of our people are marginalised and very poor. In our missionary endeavour we cannot afford to overlook and bypass this stark reality which is haunting our national life and distorting and destroying the purpose of God on earth. We must become aware that physical conditions do affect either way the spiritual condition of a people. There is an intrinsic relationship between the physical and the spiritual well-being. Therefore our aim should be integral and holistic development of people. This means that the missionary task of the church entails education of the local congregation and thereby to inculcate in the people a critical consciousness particularly of those who belong to the 'culture of silence'. If this happens, then the particular members of the congregation are not objects of development or mere beneficiaries but active agents and participants of this development process. In this sense, development is not a process that happens to the congregation from the top but is a process from below in which people themselves are actively involved. But in our preoccupation at the local congregational level, we must not become petty or parochial absolutising our problems and try to develop at the expense of others. It is there we need to exercise our judgement very carefully. There must be some sense of unity and solidarity with other congregations.

Theological-Ethical Perspective :

God whom we believe is in dialogue—in communion and communication with people. He is not isolated from humanity and cut off from reality. He is with the people in their suffering and struggle—with the ordinary and the poor people. He is an Immanuel God. Therefore our concern to develop missionary congregation is an essential part of the nature and purpose of God. In his becoming human we apprehend the being of God.

From this perspective, there cannot be any dualism between body and spirit, between the spiritual and the physical and between the world and the church.

There has to be a dynamic and dialectic relationship between these two. Splitting of these two aspects of the same reality would be damaging or even destructive or 'necrophilic' as Eric Fromm puts it. Incarnation is the affirmation of God's identification with the human and his involvement in the life of the world. The highest reality or the ultimate reality partakes and participates actively in the reality of the world. Bonhoeffer had said, 'No man can look with undivided vision at God and the world of reality so long as God and the world are torn asunder... Whoever sees Jesus Christ does indeed see God and the world in one. He can henceforward no longer see God without the world or the world without God.' In recent times, Wolfhart Pannenberg has expressed, 'If God is no longer understood as coming into this world but as a being different from the world who is the goal of pious longing, then a tendency to escape the world is rooted in the very idea of God. This escapism can be overcome only if we think of God differently. He is not a transcendent and self-sufficient being, caught in his own transcendence and separated from the world. Rather he affirms the world, relating to the world not only as its creator but also as its future'. In his involvement Jesus truly became servant and prophet, saviour and liberator so that all people may have life and have it abundantly (Jn. 10:10).

What does this mean for us? This means that in our desire to develop missionary congregations we cannot be individualistic, inward and other-worldly. This means basically that we be engaged in building bridges of communication and relationships. This is where we need to be down-to-earth in our work and thereby be obedient and faithful to God in Jesus the Christ. This means that to be a missionary congregation is to be a serving or a servant congregation ready to suffer, sacrifice and if necessary to die. This is indeed a call to costly discipleship or to 'vulnerable discipleship' as advocated at the seventh Assembly of the CCA. Crucifixion of Jesus stands as a mute testimony to this solidarity in struggle and suffering. Therefore people's movement for liberation is not optional or secondary for Christians but an essential and intrinsic part of the gospel. From this perspective, it is not enough to believe in justice and liberation but we must understand it in terms of what God has done and is doing in Jesus the Christ.

Understanding of the Indian Church :

In our desire to develop missionary congregations it is important for us to know and be conscious of the empirical church in India. We need to analyse the crucial problems which afflict and affect the church in India particularly at the local congregational level. These are aggravating the condition of poverty and in no one way helping to overcome our dire situation. Firstly, there is the use or the misuse of power at the local, district (or diocesan) and Synodal levels. We are aware that people have idolised and absolutised power and the consequent corruption is undermining its credibility. In the process the church has lost its priority and perspective. In pursuit of power people have thrown overboard moral values and ethical principles. People have resorted to dubious and devious means for self-aggrandisement. Pursuit of power particularly in the church has become very selfish and aggressive. This has divided the church in so many ways and at this level we have not shown any uniqueness. We have not exercised power in the way Jesus preached and practised. C. S. Song rightly

affirmed, 'We have no illusions. We know politics is power. We have learnt our bitter lessons—in Korea, in Taiwan, in the Philippines, in Thailand, and even here in India, the largest democracy in the world in terms of population. Power-politicians speak the language of power....What then is the language of people's political theology? What must then be the semantic of people's power ethic? It is the language and the semantic created by people's tears. Language of tears versus language of power! Power of tears against power....' This is the kind of power that the church in India needs to re-discover and practise. There has to be serious attempts made at the local congregational levels to decentralise and diffuse power. Unless power-structure in the church is changed and radically modified developing missionary congregations would be a problem.

Secondly, money has become a real obstacle to the building up of communities. At the national, State and local levels, there is no sense of stewardship and proper accountability. Money particularly foreign money, is misused and misappropriated without fear or guilt. Money has caused fragmentation of the Indian church and proliferation of projects with the supposed intention to help people. Very often much of this money is spent to reinforce the pyramid of power. We know that money makes and money breaks. On the one hand, we need money to maintain the church and that it be solvent as an organisation to function effectively and creatively. For greater efficiency, we need more than the minimum so that our work becomes more decentralised and diversified. While on the other hand, undue preoccupation with getting money could rob an institution like the church to lose its value and vitality. It begins to lose its soul—its spirit and it breaks up, if not externally but certainly internally. Local congregations may be able to maintain itself formally and mechanically but there is nothing to support and sustain its substantial inner life which of course is integrally related to the external. In a poor country like India, congregations have to be taught to be extra careful how they earn and spend money. It can become an 'unrighteous mammon' (Luke 16:17). It is here that we need to show our Christian character, and take seriously the warning of Paul to Timothy, 'the love of money is the root of all evil' (I Tim. 6:9-10). People have to live by money but they also have to live by values and meanings and for values and meanings.

Thirdly, regionalism and casteism have adversely affected the life of the local congregations. Some major decisions are taken on these bases. This has strengthened selfishness, aggressiveness and exclusiveness. This has led to unnecessary politicisation and sterile polarisations of the people. This has thwarted the purpose of God for the church in India. What this means is that the church has readily and uncritically said 'yes' to the world. The world is swallowing up the church. Local congregations must learn to maintain a polarity between the church and the world.

Fourthly, because of the above three reasons, honesty and integrity of the church are questioned. We say and affirm something but we do exactly the opposite. There is no direct and clear correspondence between our assertions and our actions. One explicit and tangible expression of the resentment and disenchantment of some people with the church in India are the recent conversions. There is politics involved, the RSS is involved and money is involved in these instances of conversions. But it is also true that those who had

hoped for recognition and equality have been denied their basic humanity and therefore these conversions.

Conclusion :

These major problems have had a demoralising effect on the church particularly at the local congregational level. These have adversely affected the quality and character of people and not at all congenial or conducive to the building up of missionary congregations. On the contrary, socio-economic condition of the people continues to deteriorate. Division is rampant in the church in terms of power and money. We can cry out with Yeats,

Things fall apart ; the centre cannot hold ;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and every-
where
The ceremony of innocence is drowned,
The best lack all conviction ; while the worst
Are full of passionate intensity.

The time is ripe for the church in India to do some serious introspection and retrospection. We need to know what we are and what we have been as a community under God. Only then we can plan and organise what we shall be. If we realise our fallenness and our finitude we will learn to depend on God and not idolise our own plans and programmes. Time has come for the church in India to recover or discover the salt character of the Christians mentioned in the Gospel (Matt. 5:13). It is this that will help us to say simultaneously 'yes' and 'No' to the ways of the world. We are called upon to be in the world but not of it (Jn. 17). When we realise this tension in the life of the church we would be in a position to develop missionary congregations. The Holy Spirit can guide and help us in our task only if we acknowledge and yield to power and presence. It is then that we can bear good fruits for the Kingdom and enlighten the darkness that seems to engulf the church in India.

Community Participation (Contd. from p. 4)

development for organising communities, to sustain their interest and to plan and implement programmes, CASA has taken the lead in this matter by providing materials required for the construction of infrastructure. The construction work for starting match industry in the Madhar Sangam is in progress. The land for constructing the above centre was provided by the Church. People made the bricks by themselves. A brick kiln was set up and around 1,00,000 bricks are ready to be used for construction. Through participation of the community the cost of the bricks could be reduced to 50% by starting brick kiln within the village. The required quantity of timber has already been purchased and steps have been taken to procure other materials needed for the completion of the infrastructure. For constructing a milk co-operative society, a health unit and Balwadi, permission has been sought from the BDO to make use of the poromboke land.

The experience of CASA gives a sense of satisfaction because the goal expected through community participation—process of change from a traditional to progressive way of living of the rural community and method by which people could be assisted to develop themselves with the support of their own capacity and resources—is very much visible in the life and behaviour of the people of Pogalur village.

Option for the Poor

Mr. A. C. DHARMARAJ

Slogan Confuse

The Church is confused, as always, with slogans. 'Thy Kingdom Come' came in the wake of the now famous Salvation Today, Jesus the Light, Jesus the Hope, Partnership in Obedience, Let the Church be the Church, Mission in Six Continents, Evangelisation in this Generation, etc. etc. At Melbourne it was 'Good News to the Poor'. The questions that rise are: What is the news? What is good about it? Who are the poor? Are they a particular category of social group? Are they the materially poor, or the spiritually poor? Does this add to the class war in society? Does it threaten to divide the Church? Is there an option for the poor? Is it preferential in the pastoral work of the Church and in its total mission? If the Church does not attempt to clear the ambiguity that clouds our minds with these many and varied questions it will not help the ordinary man—poor or rich in material resources, poor or rich in spiritual resources, poor or rich in theological resources. A church *for* the poor is not sufficient; a church *with* the poor is not enough. A church *of* the poor is the thing. The rich Son of God became the poor Son of Man and in the movement of the Spirit shows a preferential option for all the sons of men, first, for the poor, and then, also, for the rich.

Who are the poor?

In general the poor are those who have scarcely anything they need and the rich are those who have all the poor need and more than they themselves need. The poor include babies damaged by poverty before they are born, the under-aged children who are illegally made to sweat in factories, the illegitimate children who turn vagrant, the frustrated adolescents, marginalised minorities, victims of racial discriminations, landless labourers, share-croppers, slum dweller, labourers, poorly paid and prevented from organising, exploited domestic servants, hungry down-and-out unemployed and underemployed, the lonely aged and pensioners, the uncared for disabled, handicapped and the retarded, victims of economic crisis and inhuman models of development, the underprivileged marginalised women, turned into consumer sex objects, oppressed both at home and at work. These and their tribe are the little ones of no consequence, those who lack necessities and who suffer deficiencies and privation, who are voiceless and powerless, who are the majority of the world struggling for survival at all the bleeding points of humanity with which our daily newspapers are full. These are the 'worthless', 'outcasts', 'refugees', 'have-nots'

—victims of inhumanity and humiliation whose cries of agony, hunger and death are lost in the gay and sparkling alcoholic or sober ecstasies of 'the haves'. In many lands, even among good Christian friends there are many who in 'cruel innocence' eat up the food of the starving, and exploit the Bible to defend this 'cannibalism'.

God's Option for the Poor

The Church should realise that people are not just statistics but living human beings made by God in His own image and that they are our, every man's—brothers and sisters, in whose sad, shrunken, painful haunting faces, the Church—i.e. we—each one of us—should recognize the suffering features of Christ which leave no choice for the Church except for its option for the poor. This option for the poor is the option of God Himself. The revelation of God in Jesus reveals this option. The Father reveals His own self in the poverty, vulnerability, powerlessness and defencelessness of Jesus, His Son. Because of this option He identifies Himself with the poor. This identification is revealed in His self-emptying, voluntary impoverishment, (Phil. 2: 6-9) to the point of death.

God's Preference for the Poor

The love of God is a preferential love and it is this preferential love that is revealed, not the love in the abstract metaphysical sense, the general 'good', but the love for the concrete poor in 'flesh and blood' situations in details of daily human relationships (Ps. 72: 12-14, Ps. 72: 4, Ps. 35: 10). God cannot be known and His Love, certainly, without the preferential acts of love recorded in the Old and New Testaments and in the mass media today in all the six continents. It is in this preferential option that we meet the Father, who reveals Himself as love, who turns, full of tenderness to the publicans, to the prostitutes, to the women, to the children, to the needy, to the blind, to the crippled, to the lepers who have nothing to pay for or merit this tender concern, but who get it free because it is a preferred, optional, loving bias. Because it is good news to a world oppressed by bad news, it is God's own initiative to champion the weak.

This option for the poor does not mean that the mere condition of being poor is itself salvation for the poor, for the poor too are tainted by sin. It does mean, however, that the Church should implement this option.

in its pastoral work, in its discipleship of Jesus. Only from this option and base among the poor can the Church become the Church of the poor and address itself to all else—the powerful and the oppressor, proclaiming the call of love to love and serve, to empty, to humble, to obey and if need be to die for the poor.

Options—For and Against

The synonymic parallelism in Hosea 6:6 between 'love' and 'to know God', and their corresponding contrast with sacrifice abundantly demonstrate the link between knowledge of God and interhuman relationships. Matthew 23 brings it out in denunciatory language how compassion is strictly related to justice. Here the love for the poor is identified with a passion for justice and with indignation against injustice. The option for the oppressed is option against the oppressor, but both the oppressed and the oppressor are called to repent i.e. to respond to God's option, because they are both sinning and sinned against.

These options begin with a Yahweh who because of His compassion for the enslaved, assailed the oppressors 'with raised hand and outstretched arm' (Deut. 4:34; 5:15; 7:19; 26:8; Exod. 6:6; Ps. 136:12 etc.) and end with Jesus of Nazareth who according to Matthew 23 denounces the scribes and Pharisees seven times as 'hypocrites' calling them 'blind' five times and 'stupid' once (v. 17). This finally led to his death, not through stoning as for blasphemy, but through crucifixion as for political crime. His option led to the cross, to which he was nailed as a guerilla fighter—non-violent, of course, but never as a white-livered 'church' member, who is happy to take things lying down and save his skin by evading options.

Social Sin: Structural Sin

It is common knowledge now that the poverty of a large majority of the world is the inevitable consequence of an unjust and unkind way of organising relationships between people which tends to promote the concentration of capital and power in the hands of a few. In his book 'Marx and the Bible' Miranda says 'Private ownership is robbery—legalized, institutionalised, civilized, canonized robbery'. Conrad Noel, John Crosser, Stanley Evans—were High Church Anglicans who faced rejection when they preached that the magnificat had more in common with the Red Flag than with Rule Britannia and that *property* in times of unemployment and hunger is *theft*.

God's option helps man to view society from the position of the poor and to recognise the social dimension of personal sin. Sin and grace may struggle within human hearts; but they also enhance or disfigure the world of relationships, ideals, values and institutions which men and women create and serve. Sin, though it always passes through the heart of man through his free will, takes root in social, economic, political and cultural structures. Hence struggle is unavoidable but it is not the struggle of the Church with society, Church with state or Church with the powerful, but a struggle between the poor and the powerful. Jesus' passion goes on in the passion of the suffering poor. A cross is not just a piece of wood. It is everything that makes life difficult—the 'crosses' the poor have to bear in life. The poor hang on crosses every day. Jesus hangs with them in solidarity with those crosses.

Good News to the poor is Battle

It is struggle to opt for this and not that; to prefer one to the other. To face up to this struggle requires the courage of Jesus (Mark 10:32) to be delivered, condemned, spat upon, scourged, crucified. It is this that frightens and intimidates the Church. This option will not allow of neutrality, fear of 'meddling in politics' but demands an option, a bias, a siding with the poor. What is needed is not only a personal but a collective conversion. Authentic conversion calls for conversion to the cause of the poor and for solidarity with the poor, a conversion to the world. At every Holy Communion worship we celebrate this option. It is the pain of the poor which is re-enacted there, and a thanksgiving sung for this option for the poor.

While this preferential option for the poor is the Gospel, that proclaims human love as the reflection of divine love and participation in God's love, this proclamation, this option, this love should help both the poor and the rich—all are sinners needing forgiveness and salvation—towards liberation from all their sinfulness, and enslavements towards communion with the Father and His children, their fellow human beings. This is liberating evangelisation which leads forward to renewal of the total social order in which every man becomes a good Samaritan, holding others in the centre of their lives, where loving and serving go together in living and at the same time every man becomes the whip-handling Jesus who struggles in the world (His church) against those who make it into a den of thieves.

This option is for liberation, communion and participation as a community and so this option does not rest content with providing welfare assistance to the poor, red cross rescue boats, but at reconstructing the total society, into a more human, more just, more free, and more participatory society. This means an evangelism towards justice, human dignity, human rights. It also means denunciation of the violation or denials of these. Commencing with this option for the poor the redemptive involvement moves towards the option for all, physical, material, spiritual needs. Such a role will, of course, be subversive in the eyes of the world, but the Church should not dodge the cross.

Two kinds of Poverty

While the option for the poor does not distinguish between material and spiritual poverty, it recognizes two kinds of material poverty (1) evangelical poverty—self-chosen dignified poverty, a spiritual disposition open to God and His grace with a self-forgetful, other-directed concern and (2) the grinding poverty which social injustice inflicts. The former is a purifying style of life, redemptively involved in society, the latter is the result of self-centred aggrandisement in which the poverty of the majority promotes the wealth of the minority. Both demand combat. But that combat depends upon spirituality.

The spirituality of the poor is their experience of the absent God as present, to whom they cling amidst the negative miseries suffocating them, and the God who, they believe is present, in spite of their seeming defeat, and their God's absence, who are not deluded by the 'pie in the sky' after death but struggle in the hope that their God reigns. It is not fatalism either. It is a true spirituality of hope, and hope is faith in

action. It struggles against (1) unjust powers and structures of domination and (2) against despair, that keeps prompting that 'God is dead'. This is the spirituality of the 'God-forsaken' Jesus, who hung on the cross, and yet, who clung to the Father.

Christ was not against riches or the rich. Of the four evangelists, Luke is the sharpest critic of the rich and even he does not condemn riches in themselves. What is demanded is a concern for the poor, a love for the neighbour, a justice for the down-trodden, a respect for human beings, a humane response in need, a prophetic defiance against tyranny. 'He has showed you, O man what is good, and what does the Lord require of you, but to do justice, and to love kindness and to walk humbly with your God?' Micah 6:8.

Blessed are those, whether rich or poor, who choose poverty, who live for others, who have the spirit of poverty and are not enslaved by 'ostentatious consumerism'. But, this choice is to be preached and lived, and not just believed. This living is the evangelism, the proclamation of the Gospel, the good news to the poor, the combat. Here, evangelism is immersion into the living issues of the day, into the historical struggles going on around. Such an immersion demands identification in solidarity with the poor—in spirituality for combat.

The best example of evangelical poverty is Francis of Assisi. In choosing God as his all he expressed not only the vertical but the horizontal dimension of

poverty. The sun, moon, fire, birds, animals—became his brothers and sisters. The poor, the leper and the robber became his friends. He saw in them Christ's poverty and suffering.

M. K. Gandhi was a true 'poor' of God. His whole life is epitomised in his nakedness but for a loin-cloth, and even this cloth being of *khadi*, spun by him and finally in his epitaph 'He Ram'—'My God'—his last words as he fell, while praying, to the assassin's bullet. In him the Hindu-Christian ideal of poverty blended. A second Gandhi, Vinobha Bhave, his commitment to the uplift of the poor landless another shining example. He preached 'Bhudhan'—a gift of land from 1951, walked 15,000 miles and secured gifts of 5 million acres of land for free distribution. This is evangelism, mission, good news, preferential option for the poor, a combat.

The Poor Evangelise the Rich

In the words of the Latin American Church Puebla, 1979 'The Gospel demand for poverty understood as a solidarity with the poor, and as rejection of the situation in which most people on our continent live, liberates the poor person from being individualist in life, and from being seduced by the false ideals of the consumer society. In this manner, the witness of a poor church can evangelise the rich whose hearts are attached to wealth, thus converting and liberating them from the bondage.'

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LAITY: The Front Line Task Force: A Corrective

RT. REV. DR. D. POTHIRAJULU

Madurai-Ramnad

Taken from a war setting, the image very well serves the purpose of conveying the message viz. the task force finds its place in the battle field rather than at home. If the church is the Home then the battle field is the Society. If the church equips them with the armour, the battle is waged penetrating into the unjust structures of the Society. It was considered in the olden days that the best layman is one who is pious and participating in 'Church activities', meaning there by, doing Christmas Decorations to the Church and being member of all committees and making 'Church decisions'—Who should be the Correspondent of mission schools? etc. Such a misplaced concept of the laity is outmoded and is an enormous loss to the church as it would lead to the development of an 'easy and introverted church'.

Jesus has proclaimed on the Sermon on the Mount that the Laity are the salt of the earth and are a light to the world. Several of the pious laity today think that they ought to be the salt of the church and a light to the church. It is Christ who savours the Church and it is Christ who makes the Church shine and not man. It is the Holy Spirit who charges the church with power and not man. It is the Holy Spirit who gives the gifts to the Church and not man. Then the Laity are equipped in the Church by the Holy Spirit and march on under the command 'Go ye into the world'.

There are pious laity who attend Church regularly and pray for the reformation of Church Committees but would not bother about the malpractices in their own profession. They are content to be honest by themselves but would not bother about the corrupt practices of the profession. It is here that God wants the Laity to re-examine their loyalty. It is a great blessing to see piety in our Laity but we have to ask the question pious for what? Piety should serve as the savour of the salt that penetrates the articles. *Laity should take courage and with faith go into the world then only they will be the Front Line Task Force.*

There is a great need to mobilise our Laity to equip them with the word of God and knowledge of the ways of the people so that they may really wage a war and the Way of the Lord will be established by purification with the word.

Are not our gifted laity spending more of their time in politicising in church or in being a Correspondent of a school?

Is there not a fight among our Laity as to who should be the adviser to the Bishop or to the Finance Committee of the Church. Do not our Laity literally quarrel to find a place in the committee of people responsible to count the Sunday offertory over a cup of coffee! Where are the resourcefulness of our Laity being spent?

Do we have enough departments or schemes in the Church to train Laity to be the Front Line Task Force in the society?

Laity do have a place within the structure of the Church. Every field of work has its systematic approach and its specially qualified people to attend to it. Medical work has medically qualified people to attend to it where medical knowledge is the primary one while they know about other disciplines also. An Engineer should know his engineering formulae and all the knowledge that goes along with it though he may know history and geography as well. A psychiatrist should know primarily his psychology though he may be well versed in mathematics or statistics. Strangely enough this scale is not applied to the church. A lot of people who do not have a knowledge of theology are appointed heads of units of the church with secular knowledge only.

Theological knowledge (i.e. knowledge of Systematic study of the Bible and the growth of the Church in its faith) is the Primary Requisite for a Headmaster (much more to the Correspondent) for being the Head of a Christian Institution and his other academic credentials taking only a secondary place. It applies equally well to the Christian Teacher in the mission school. It is crucial because, unless the teacher has a theological knowledge, he cannot help the student to relate the academic knowledge to life being shaped according to the purpose of God. Knowledge of Atomic science for the sake of academic knowledge would serve no purpose in God's world. It is to be feared when people with knowledge of accountancy alone are chosen and appointed to be in charge of Church money. While such people will be careful to see that no money is released outside the purview of 'resolutions', they cannot see how money should be utilised to establish unless they also have knowledge of Christian ethics (not sociology or secular ideologies not even certificates for Bible quizz programmes). A lot of our Laity dealing with church money do not have the Primary Requisite viz. (a theological understanding of the world)—accountancy or the help of an accountant, coming next.

Your theological concepts help you to use the church money for God's purposes more than your knowledge of accountancy or law or regulations. Your priorities are lost when you do not have the Primary Requisite to be a church official. We cannot think of a Govt. official without the Primary Requisite. A Govt. Doctor will have medicine as his Primary Requisite but he may also have theology. Should not a Church Secretary have theology while he also has Chemistry or Philosophy? Should not a Church Treasurer have theology while he also has accountancy. Should not a Church Property Officer have theology while he also has law? Do we care enough for the Primary Requisite while appointing Church officials? Primary Requisite is vital as the criteria for decision-making comes from the Primary Requisite.

Therefore the place of the Laity in the Church is justified only to the extent they have a systematic

(Continued on page 15)

'It is a small world after all!'



An account of a participant of the Zambia India Project in the United Kingdom in July 1982.

By DR. WARREN PAUL DORAISAWMY, *Trichy*

On the 25th of June eleven young Christians from the Church of South India met at the Synod office at Madras. All from different walks of life but still united by the love of God. This was but the beginning, for soon they were to experience a greater love, a greater joy.

The exciting project called the Zambia-India was on its way. Sponsored by the United Reformed Church in the United Kingdom, three groups of young People were to share the joy of living together, and experience and share one common factor the love of Jesus Christ.

The Indian group like the Zambian and British groups had two leaders—they were Peter Vedamuthu and Rani Sameul both teachers and good Shepherds as well.

A couple of days had to be spent in Bombay to get the British visas, but it was a time which the group used to get to know each other better. On the morning of the 1st July they arrived at Heathrow after a long and exciting flight. Two beaming faces greeted them—the familiar face of The Rev. Roy Martin (leader of the English group) and the Rev. Derek Wales (project officer) both filled with joy that the long years of planning had finally turned to a reality. The group was taken to Winchester a cathedral city south of London, more welcome waited for them as the twelve participants from the British group had already gathered there and their welcome made the Indians feel very much at home. The next day something greater happened the Zambians arrived and the three groups found themselves as a single body in Christ.

After three days at Winchester the groups were singing Zambian, Tamil, Telugu, Malayalam, and Kannada together as any one family would, and living in such harmony very rarely seen in the world today another miracle because of Christ's binding love.

At a glorious service on the first Sunday of the programme the Moderator of the U. R. C. (the first lay and woman moderator) Mrs. Rosaline Goodfellow greeted the group and the leaders conveyed the warm greetings from the C.S.I. and the United Church of Zambia.

The group left by coach to London and were met at the church house of the U.R.C. by youth and the Rev. Charles Meachin a great soul and a great lover of India. The next four days were spent in fellowship with the Christian youth from the London area. The group visited places like the House of Commons, Westminster Abbey, Greenwich observatory, the Cutty Sark. No trip to London could be complete without a ride down the Thames so the group had it. A lunch at Livingstone house with the officers of the Church World Mission, and meeting the mayor of Chelsey at a Barn dance were some very refreshing experiences.

The Indians had a very talented Barathanatyam dancer—Arunthathi Paul—Aruna as the group called her gave some wonderful performances in almost all the places they went to, and the Zambians instilled a new rhythm into the group with their singing.

The group split in two, half going to Birmingham and half going to a fantastic beach resort in S. Wales.

called Tenby, and then to Bristol. After a break of five days the group united again at Birmingham to a quiet place in North Wales called Bala for two days of reflection and retreat. After Bala the group refreshed and filled with God's spirit split again to go to Bradford in Yorkshire and to Lancashire (the counties of the white and red roses) here in each of these places one birthday was celebrated (Suresh 21 and Aruna 21) in such a way they would never have missed home.

The group reunited at Bradford again and it was a time of rejoicing as though separated brothers and sisters were meeting again after many years. Twice the Indian group prepared Indian food for the whole group and it was a 'hot' success.

The group now moved on north to the churches near Darlington where they visited the Moore lands and a giant atomic power station met church house groups and took part in the services and shared the joy that they had received with others. Two days later they moved on to Oxclose a new town near Newcastle city and spent two days at a new church where the people from the U.R.C. and the Church of England and the Methodist are united in worship and service to the community. They also visited the Durham cathedral, rode on the river Tyne and the next day given a civic reception by the Lord Mayor of Newcastle upon Tyne.

Then as the last days of the programme were coming close, it was time for the group to evaluate what

each one had got from the programme and what they got from it as a group. So they proceeded to a place called Windamere a lovely small town in the lake district.

After the groups had had a whole two days to reflect and evaluate in both smaller and larger groups the answer was there.

Though they were all different in their cultures, colours and ways of life, each so rich in its own way one thing was certain, that they were all God's children bound strongly by His love.

Here is a song sung by the group wherever they went which later became their theme song.

It is a small world after all,
It is a small world after all,
It is a small world after all,
It is a small small world.

1. It is a world of laughter, a world of tears,
It is a world of joy and a world of fears,
There is so much that we share
that we are hardly aware
It is a small world after all.
2. There is one moonlight and one golden sun,
And a smile means friendship to every one,
Though the mountains are high
and the oceans divide
It is a small world after all.

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P. S. SANTHANAKRISHNAN
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Encouragement From An Encyclopedia?

The Religions of the World and Their Future

| Religion | 1900 | % | 1980 | % | 2000 | % |
|-------------------------|------|------|------|------|------|------|
| Christian | 558 | 34.4 | 1433 | 32.8 | 2020 | 32.3 |
| Roman Catholic | 272 | 16.8 | 809 | 18.5 | 1169 | 18.7 |
| Protestant & Anglican | 153 | 9.4 | 345 | 7.9 | 440 | 7.0 |
| Eastern Orthodox | 121 | 7.5 | 124 | 2.8 | 153 | 2.4 |
| Other | 12 | .7 | 155 | 3.6 | 258 | 4.1 |
| Non-religious & atheist | 3 | .2 | 911 | 20.8 | 1334 | 21.3 |
| Muslim | 200 | 12.4 | 723 | 16.5 | 1201 | 19.2 |
| Hindu | 203 | 12.5 | 583 | 13.3 | 859 | 13.7 |
| Buddhist | 127 | 7.8 | 274 | 6.3 | 359 | 5.7 |
| Chinese Folk Religion | 380 | 23.5 | 198 | 4.5 | 158 | 22.5 |
| Tribal & Shamanist | 118 | 7.3 | 103 | 4.4 | 110 | 1.8 |
| New Religions | 6 | .4 | 96 | 2.2 | 138 | 2.2 |
| Jewish | 12 | .8 | 17 | .4 | 20 | .3 |
| Other* | 13 | .8 | 36 | .8 | 61 | 1.0 |
| World population | 1620 | | 4374 | | 6260 | |

Is Christianity really growing? What percentage of the World's population are atheistic? How many Jews are there? Muslims?

The Rev. Dr. David Barrett's 1010-page World Christian Encyclopedia (Oxford University Press Price: US\$74.50, UK£65) helps to answer these and many other important questions about the religions of the world.

It took Barrett 14 years to put together this gigantic nation by nation survey, complete with illustrations, maps and statistical tables, of all the world's religions, though the major focus is Christianity.

Dr. Barrett, a CMS missionary, opens the volume with global analysis of Christianity. There is very comprehensive Who's Who and an amazing list of names and addresses of Christian agencies under 76 categories.

There are 31 tables of global statistics and some fascinating projections about the future, based on computer analysis of statistics and current trends.

Some of Dr. Barret's findings:

- * Predominantly Muslim Indonesia gained 5.6 million Christians during the 1970's. One-third of them converts.
- * The Saudi Arabia, hub of the Muslim world, thousands are responding to the Christian gospel through Christian radio broadcasts.
- * In Nigeria where in 1900 73% still followed traditional religions and 26% Islam, the Islamic population is 45% and Christian 49%.

* South Korea is experiencing a dramatic Christian revival with Churches growing at a rate of 6.6% per year (two-thirds conversion rather than natural increase).

The most dramatic changes result from the steep rise in a atheistic and non-religious beliefs. (20.8% of the world population as compared with 2% in 1900).

Another is that of last year, Christianity had a non-white majority for the first time in 1,200 years. The influence of Northern Europe in the overall Christian world is sliding. While Westerners cease to be practising Christians at a rate of 7,600 per day, Africa gained 4,000 Christians per day through conversions and 12,000 through the birth rate.

There are also substantial shifts in denominational terms. The fastest growing group is the non-white indigenous churches. Dr. Barrett says that by the year 2000 they will number 154 million.

Pentecostals who are now 51 million strong are becoming a very visible and influential force. And taken altogether, Evangelicals command majority within Protestantism.

During this century, Dr. Barrett says, Christianity has become the first truly universal religion in world history, with indigenous outposts in every nations and among many remote tribe. Though the Christian proportion is declining somewhat in the West, 'the outreach impact and influence of Christianity has risen spectacularly'. The Church has got much closer than many realise to the goal of the evangelisation of the world in this generation—a slogan which was popular at the turn of the century mission conferences.

World Christian Encyclopedia

The following is edited and abridged from an John Martin, communication secretary for the London-based Anglican Consultative Council.

London (EPS)—Is Christianity really growing? What percentage of the world's population are atheistic? How many Jews are there? Muslims?

Until David Barrett set about the process of compiling his just published World Christian Encyclopedia (Oxford University Press), these and many other important questions about the religions of the world could not be answered.

Barrett's conviction was that in an age of telecommunications, jet travel, and computer analysis these questions should no longer remain a matter of faith. So, 14 years ago, he laid his plans and from a base in Nairobi, Kenya, has pulled off a gigantic nation by nation survey, complete with illustrations, maps and statistical tables, of all the world's religions.

The result is a 1,010 page volume. While the major focus is Christianity there is also data on all the world's faiths. Achieving the task required patience and stamina. Barrett visited 212 countries and territories. He worked with a team of 21 editors and consultants. He talked to over 500 local experts in various countries.

Barrett, a UK Anglican missionary (who incidentally compiled the official Anglican statistics for the 1978 Lambeth Conference) opens the volume with a global analysis of Christianity. It chronicles 1,300 key events in the spread of Christianity. There is 66-pages explanation of his methodology a dictionary of terms, a very comprehensive Who's Who and an amazing list of names and addresses of Christian agencies under 76 categories.

Throughout there are 31 tables of globe statistics and some fascinating projections about the future, based on computer analysis of religions in countries from Afghanistan to Zimbabwe.

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C.C.A. News.

LAITY: The Front Line—(Contd. from p. 11)

knowledge of the study of the Bible and the Church in its growth in Faith.

Then we can conclude that the Nature of the role of the Laity in the Church is directly related to the depth of understanding they have of Man, Sin and Salvation all other 'secular' knowledge only taking a secondary place. This I would assert firmly. Therefore it is equally important that those who are already in Church positions take to theological education, within a stipulated time, as a matter of urgency. This would enable the Church to attain a mission out look where it is lacking.

Thus we have a two-fold ministry of the Laity—within the Church with Theology as the Primary Requisite and without the Church with a 'secular' discipline as the Primary Requisite. Both cases being seasoned with a theological understanding—the latter intensively and the former more intensively.

The World awaits action of the Front Line Task Force. It is the responsibility of the Church to equip the saints for warfare in the unjust society rather than warfare in Church Committees and warfare for Correspondentships and Secretaryships in the Church. The Church structures should be governed by those trained for it and the world by those who will be trained for it breaking the Dichotomy.

May all Laity be animators in the society to realize the New Earth. That is the only way that Laity can be the Front Line Task Force.

STOP PRESS

Obituary

It is with a deep sense of grief we inform our readers about the sudden demise of Bishop N.C. Sargent on Sept. 17. '82 at Bristol, England. He was born on Jan. 3, 1909. He was consecrated on April 12, 1951 as the Bishop of the undivided Mysore diocese. He retired in March 1972. We recall the wonderful ministry and the services he rendered and thank God for the leadership. He provided in the person of Bishop Sargent. We express our sympathy to the bereaved family. May God give the strength and the comfort they need.

—Editor.

SERMON OUTLINES

PREACHING IN VAIN

Genesis 6 : 14-16, 22 ; 7 : 13 ; 2 Peter 2 : 5

Noah preached for one hundred twenty years. His only converts were his wife, his three sons, and his sons' wives—just seven people in all. His ark was, in itself, a monumental message to his generation. It was a visible monument to coming wrath, a voluble call to men and women to flee from the wrath to come. The preaching of Noah fell on deaf ears. No doubt some mocked, some vacillated, some wrote learned articles as to why there could never be a universal flood. Noah entered the ark 'pure from the blood of all men'.

1. HIS COMMISSION (Gen. 6 : 14-16)
2. HIS COURAGE (6 : 22)
3. HIS CONVERTS (7 : 13)
4. HIS CONSCIENCE (2 Peter 2 : 5)

Illustration : Picture Noah preaching what might well have been his last sermon to the godless people about him. The ark is finished and stands with open door, gleaming in its final coat of pitch. Noah is preaching Methuselah's funeral sermon.

'You all knew Methuselah,' he might have said. His father was Enoch, a prophet of God. His name means 'when he dies it shall come'. And now he is dead and it is coming, it is surely coming, the long-delayed judgement of God. But salvation has been provided for you all. Who will come and seek refuge in the ark? All that is needed is one simple step of faith...

NOAH THE PROPHET

Genesis 9 : 24-27

Noah's three sons were the founding fathers of all the families, tribes, and nations that populate the globe today. The great table of the nations in Genesis 10 shows how the various families spread out into all parts of the world. Two chapters before we have the record of Noah's prophetic utterance concerning the destinies of the peoples that would spring from his sons. He ignored HAM but fastened upon Ham's son, Canaan whom he roundly cursed. In the process of time the Canaanites overran the promised land and became so vile that God demanded their extermination. Japheth was given world dominion. After many centuries, with the advent of Cyrus the Persian, world dominion indeed came to rest on the descendants of Japheth and has been there ever since. Of SHEM came the Semitic peoples, the custodianship of 'the name,' and ultimately, Christ Himself.

1. Canaan :
Servitude Foretold (9 : 25)
2. Shem :
Salvation Foretold (9 : 26)
3. Japheth :
Sovereignty Foretold (9 : 27)

Note : Satan always tries to frustrate the divine purpose. Thus it was that the world's earliest empires were Hametic and Semitic not Japhetic. The Egyptian, Assyrian, and Babylonian empires all seemed to belie Noah's prophecy. But when the hour struck for the doom of Belshazzar it struck also for the fulfilment of Noah's words.

ILLUSTRATIONS

SACRIFICE

Tigranese, king of Armenia, was taken captive by a conquering Roman army. The defeated king, along with his wife and all his children, was brought before the Roman general for the death sentence. Tigranese threw himself on his knees before the conqueror and pleaded for the lives of his family. He said to the victorious Roman : 'Take me and do anything you like with me but spare my wife and children.' His appeal so moved the general that he set the entire family free.

As they journeyed away from the Roman headquarters, Tigranese turned to his wife sitting by his side, and said, 'What did you think of the Roman general?'

She replied, 'I never saw him.'

Tigranese exclaimed, 'You never saw him ! You were standing in his presence. Where were your eyes?'

With tears in her eyes she answered, 'They were fixed upon the one who was willing to die for me. I saw no one else.'

UPSMANSHIP

At a dinner of foreign ministers following the American Revolutionary War, the British ambassador gave the toast. 'England—the sun, whose bright beams enlighten and fructify the remotest corners of the earth.'

The French ambassador followed with : 'France—the moon, whose mild, steady, and cheering rays are the delight of all nations, controlling them in the darkness and making their dreariness beautiful.'

Benjamin Franklin then rose and, with his usual dignity and simplicity said : 'George Washington—Joshua, who commanded the sun and moon to stand still, and they obeyed him.'

C. S. I. MADHYA KERALA DIOCESAN YOUTH MOVEMENT

The movement organised in 1947, has now attained a clear integrated theological vision regarding the faith.

About our faith

Our faith is the commitment to Christ, expressed in terms of the commitment to society. Most Christians proclaim their faith, but it is static and is in no way related to societal realities. The discernment of God who is constantly acting in history persuades us to adopt a new understanding of our faith. The Israelite faith in God was dynamic and real. Their God not only liberated them from the tyranny of the Egyptians, but was also with them in all their subsequent struggles. The same God in our present context and His liberating action is still going on. Thus our commitment to Christ becomes our commitment to transform society.

Programmes ;

1. Conscientization :

During the last few years we have succeeded in raising the critical consciousness about socio-economic realities. Consequently, Youth Groups are attempting to identify themselves with the struggles for justice. Due to its prophetic role we have challenged many evils in society and in the church.

2. Missionary Work :

We have a mission field in Andhra. Rev. P. O. Ninan (at present commissary to the Moderator) is our missionary worker there. A separate board for Andhra Mission is financing the missionary work.

3. Yuvalokam :

Our Youth Magazine *Yuvalokam* started in 1947, is published regularly. This was the only Youth Magazine in C.S.I. till four years back. (Now one from the South Kerala diocese is coming out.)

4. Diocesan Youth Conference :

Diocesan Youth Conference started in 1916, meets once in a year. It is a total get-together of the Youths of Madhya Kerala Diocese. Last year a conference was held at Tiruvella, and this year a conference has been arranged at Mundakkayam from 26th to 29th May. Rev. Dr. Christopher Duraisingh and Rev. Dr. K. C. Abraham will be the main speakers.

5. Yuvalokam Study Circle :

We have study groups in different parts of the diocese which enable the youth to get a good ideological background for their programmes. We are indeed fortunate to get the guidance of Dr. M. M. Thomas for our study programmes.

6. Kerala Regional C.S.I. Youth Conference :

Last year we had taken the initiative in convening the first Kerala Regional Conference, comprising of North, Madhya and South Kerala dioceses, at Tiruvella. It was the first of the kind in the history of the Church of South India. Nearly 100 youths participated in the conference.

7. 'Kala Mela' and 'Nataka Mela' :

The Arts festival of the youths of the diocese is arranged every year in different places. More than 400 youths exhibit their talents. We are studying about ways in which art forms can be used as a vehicle for social change.

8. Balavedi :

Balavedi is a forum to connect children below 14 years to the diocesan youths. Annual conferences are arranged for them every year. A page in the *Yuvalokam* Magazine is used by 'Jimmichayan' for the children.

9. Youths Institute for Leadership :

An institute with the aid of W.C.C. is coming up in the Youth Centre Campus, Changanassery. The institute will help the Youth to study the Bible and socio-economic realities. The first course will start within three months. Construction of the building is expected to be completed before Dec. '82.

10. Youth Sunday :

The first Sunday of October is celebrated as the Youth Sunday. The Youths will be deputed to all the churches of the diocese, and they will take the service and sermon. The offertory is also used for the functioning of the Diocesan Youth Movement.

Youth Centre :

We have a Youth Centre at Changanassery. It consists of an office, a hall and five rooms. Fifteen students are staying there. Rent from these rooms are used for the functioning of the Movement.

Organisational Matters :

Two types of memberships are available. Active membership and ordinary membership. Active membership will be given to ordinary membership holders after satisfying certain conditions in the constitution. The Active Members only can become the office-bearers of the diocesan youth movement. At present we have 150 registered units. Total memberships come to 15,000. Every year the representatives from registered units elect the office-bearers.

Office-Bearers

President

Mathew Koshy,
Lecturer,
Bishop Moore

Gen. Secretary : Rev. M. E. John.
Org. Secretary : Mathew

College,
Mavelikkara,
Kerala.

Oommen
Office : C.S.I. Youth Centre,
Changanassery, Kerala.

KARNATAKA NORTH DIOCESE

The Rt. Rev. V. P. Dandin, the bishop of Karnataka Northern Diocese and Mr. Kagoder Thimmappa, The P.W.D. Minister of government of Karnataka have laid the foundation stone for the proposed Parish Hall to be built to commemorate the Silver Jubilee of the presentation church, Sagar to be held in Feb. '83. Mr. L.T. Hegde, the local M.L.A. was the chief guest. The Congregation has honoured The Bishop, the

(Continued on page 20)

News from All Over....

NEW WAYS IN ADULT TRAINING

The Overseas Communication Centre at Selly Oak Colleges, Birmingham, England, trains people from all parts of the world. The Rev. Denys Saunders, who heads the program, reports on a new course.

Many people are used to educational systems which stress the transfer of information and facts from teacher to learner. Many are searching for 'correct' answers given by recognized authorities. These approaches to learning may have been appropriate in the past when society was more stable and when most of yesterday's ideas were still of value today. In the rapidly changing world of the 1980s people in all countries and cultures must adapt to new circumstances.

The Overseas Communication Centre has been exploring different learning methods for some years. Denys Saunders and Solomon Raj work with people from Africa, Asia, Latin America, the Caribbean and Pacific. They try out various approaches and methods when working in other parts of the world and have learned many things from those who teach literate and pre-literate people in formal and non-formal situations.

Recently people from Nigeria, Papua New Guinea, Egypt, Madagascar, Angola, India and Britain joined in a six-day course on Adult Teaching and Training Methods. All were involved in far more than just writing notes of lectures. A three-day unit on basic communication had already exposed the limitations of the one-way spoken word approach.

Experiential learning was a new method for some but, after some hesitation, all began to appreciate its value. By doing something together, all shared a common experience and could then talk about their different perceptions. This led to further thinking about the principles involved and gave everyone a chance to make some generalizations which they could express in their own ways and apply to their own teaching and training situations. Case studies, role play, pictures and posters provided some of the basic experiences through which participants studied how adults learn; the importance of specific objectives; the discovery of needs and expectations and so on.

Jane Neville, who directs education and training for the Leprosy Mission in the U.K., guided the course for one day. Each participant worked on case studies and also produced cases based on their own experience which they could later use in their own training activities.

Self-selected groups-studies problems which they identified as important in their own countries, such as: introducing new learning methods; helping people cope with innovation and change; developing and evaluating leadership. Everyone share ideas on how these concerns might be communicated with adults in their own countries.

Skill sessions were offered where closed-circuit TV was used to enable participants to see themselves as others see them. CCTV was not suggested as a method that everyone could use in all situations, but it was an additional tool which was available in Selly Oak and did enable most members to explore a

technique in a 'safe' environment. Participants in discussions, gave a demonstration, used the question method, organized a role play, encouraged participation in Bible study and so on.

On the evaluation sheets aspects of the course found to be most useful included the need of specific objectives; the importance of identifying interests and needs; the different ways of learning; the case study method; organizing learning groups; the forces at work in a group; the learning cycle begins with experience—Do

The special Adult Teaching and Training Methods course seemed to go well this year. With this experience to build on, the one planned for 1983 should even better!

Media efforts ineffectual

'The contemporary Christian community especially in the West has demonstrated a striking inability to communicate the faith to the outsider.' Dr. John Bachman told the Lutheran World Federation's Commission on Communication (LWF/COC) at its annual meeting May 6-13 in Blumenau, Brazil.

'Our efforts in evangelism are notoriously ineffectual and new media will not improve the situation automatically', the commission chairperson said, adding that the media 'by themselves seldom accomplish conversion of attitude'. He said that churches should do more to intergrate their media efforts with other programmes of their outreach.

Bachman also warned that new technology in the media may increase programmes of 'questionable theology' or drive good programmes into unpopular channels. The church must squarely face the challenges of new technologies, he told commissioners.

'Multiplication of outlets may results in a proliferation of sectarian religious programmes featuring questionable theology. Meanwhile the prospect of airing substantive programmes on new channels may eliminate them the main, popular channels and reduce their possible influence,' Bachman said.

The LWF/COC's director, the Rev. Marc Chambrey suggested that the commission should sponsor research on the 'controversial question of media evangelism' in his report. He said that emphasis should be on media evangelism in local settings and in different cultural contexts.

SPEEDY CASSETTES

Busy people can listen to audiocassettes at twice the normal speed, without any 'chimunk' sound, through a new speech-compression record produced by Variable Speech Control in San Francisco, California, USA.

What makes the player special is that you can play twice as fast and 20 per cent slower, without distorting the sound.

Audio-Cassette Newsletter from the USA comments that speeding up the cassette 'not only makes maximum use of listening time, but also increases comprehension and retention'.

The option of playing a tape slower is helpful with complicated material, with speakers who are difficult to understand and for transcribing material.

This new speech-compression recorder is lightweight and uses four batteries. Its cost is around US \$ 200.

GROUP AWARENESS WITH MASKS

An adoption of traditional Korean masking, a folk medium found throughout the world, was demonstrated by Suzanne Benton, an American metal sculptor, at Zeist.

Masking is a multimedia art which includes storytelling and dance as well as the actual making of masks. Benton has adapted the Korean art form following a long study of masking in Korea. Her main work is not as a performer, however, but as one who helps others to express concerns and understand social issues through masking.

She leads workshops in which participants make their own masks for building social awareness among groups. She has given programmes and workshops in Japan, South Korea, India, Nepal, Indonesia, Hong Kong, Israel, Greece, Egypt, Nigeria, Yugoslavia, Denmark, the United Kingdom and the USA.

'Korean mask dance drama is baldly political,' Benton says. 'Though speaking of another era its message has contemporary overtones. It is still permitted to be performed today in a repressive political environment. Many things can be said unmasked: social issues can be confronted, identified and understood in a language that is understood within and between cultures.'

Benton became involved in masks through her work in the women's movement in the USA. In her search to define female identity, she began to make masks, realizing they have a ritualistic, symbolic capacity.

Whereas you would think that a goal of interpersonal communication is to remove masks, Benton has found that truth can sometimes be more clearly and powerfully expressed through masks. 'Masks are not to hide. We must go deeper than first impressions,' she says.

'I've found a remarkable universality in masks, for they seem to transcend the dogma which blocks off understanding of issues such as the women's movement,' she explains.

Benton doesn't know of anyone else involved in her concern for masking by groups. 'I'm not dealing primarily with myth and culture, nor am I primarily a performer,' she says. The participants, who make their own masks, are the real performers.

In her sculpturing, Benton works with 'direct metal'. This means that her works is one of a kind, not a finished piece which is casted. Her pieces are up to 18 feet high and 'draw people into them' by providing places where you can climb them and walk through them.

CALL FOR PICTURES

Churches must abandon their 'obsession with words' and make more creative use of pictures and drawings in order to communicate more effectively with people, according to Dr. Michael Traber of the WACC staff.

OCTOBER 1982]

He noted that grassroots newspapers and magazines in Latin America often consist solely of drawings, cartoons and photos. This kind of publication can make an 'enormous impact on the Central Committee meeting at Zeist'.

He also said that communication popular, which has developed as an alternative to the Western tradition of the press, is a 'gift from Latin America' which has relevance to churches throughout the world. These publications and other forms of 'people's media' give groups which normally have no 'voice' real communication power, Traber said.

The WACC periodicals development consultant also called for expanded regional press services in the Third World, to build cooperation as well as to provide alternative information to that provided by the international news networks.

'Attention has shifted from the media themselves to the news and information resources of the media,' he said. 'The content of magazines and newspapers will improve as a greater variety of information is available.'

He cited the All Africa Press Service (APS), a WACC-supported news and feature service based in Nairobi, as an example of effective regional cooperation which strengthens the communication power of Africans and improves the content of their publications, APS provides general news and features written by Africans as well as church news.

'I give high priority to the establishment of similar news and feature services in other regions, in spite of the fact that they will require long-term and perhaps permanent funding,' Traber said. He also supports 'alternative' documentation centers which provide viewpoints on the news not normally found in the commercial press. He notes that these documentation centers are far less costly than news services and provide vital in-depth analysis of issues and events.

U.T.C.-GURUKUL ALUMNI ASSOCIATION

Freedom of the Press :

The members of the UTC-Gurukul Alumni Association representing several churches and from different parts of India gathered at the United Theological College, Bangalore, on 3rd September, 1982 for their annual meeting expressed great concern over the restrictions on the freedom of the Press introduced by the revision of the Penal Code by the Bihar State Assembly. The report of the attack on the journalists by the Police was also considered as a serious matter. The restrictions in Tamilnadu and Orissa are contrary to the interests of Press Freedom needed for a healthy democracy and should be withdrawn. The assurances given by the Minister of information Mr. V. P. Sathe that no legislation for restricting Press Freedom is being contemplated at the national level are certainly encouraging. Free transmission of information and free exchange of opinions are vital for the healthy functioning of a democracy. People should be free to form their own judgement and views on different issues without being controlled by the Government or by any dominant group. For this end all news media including radio and T.V. should be free from Government or partisan control. The Government's responsibility in a healthy democracy is the safeguarding of the freedom of the media, the Press, the radio, T.V. etc. with the highest possible measure of integrity of truth

and impartiality. The public should certainly be protected against abuses or misuses of press freedom for purposes of blackmailing, character assassination, etc. But the remedy for such irresponsible journalism is not legislation restricting press freedom but the adoption of standards of integrity in news reporting and commentary by the Association of journalists, Press Council and such voluntary agencies.

REV. DR. HAROLD KEELING MOULTON (1903—1982)

Dr. H. K. Moulton had first come to India as a missionary of the Methodist Missionary Society. He was on the staff of the United Theological College as Professor of New Testament from 1932 to 1957 and again as Visiting Professor from 1971 to 1973. While in Bangalore he helped the Bible Society as a Consultant for Bible Translations. For a few years he also served as Pastor of the Wesley English Church. Since returning to England in 1957, he served on the staff of the British and Foreign Bible Society for about 15 years. He died on Monday, 7th June, 1982 following a heart attack when he was returning home after his speaking engagement for a special local preachers conference. We praise God for the life and ministry of Dr. Harold Moulton as a missionary, preacher, Biblical scholar and teacher.

T. J. RAMAKRISHNAN
General Secretary
The Bible Society of
India.

J. R. CHANDRAN
Principal
The United Theological
College.

News from Diocese—(Contd. from p. 17)

P.W.D. Minister and the M.L.A. in a very simple and sweet atmosphere of the Church which was well attended by many non-Christians. Mr. Kagoda Thimmappa requested all sections of people especially the minorities to follow the good example of Christians in serving the society. Bishop Dandin has rightly told that recognising the services of others is also as great as the service itself. He appealed to the government and the society to uphold the hands and interest of Christians in reaching unto the last.

—WILLIAM KARKADA.

MEDAK DIOCESE

Rev. & Mrs. B. D. Premasagar have been awarded an overseas scholarship for 1982-83 by the CSI Synod to pursue their higher studies in the University of Birmingham for one year.

Rev. B. D. Premasagar will be doing his course for the postgraduate Diploma in Pastoral Studies and Mrs. B. P. Suvarna Ruth Premasagar will be doing her studies in Diploma in Religious Education in Wesley Hill College. Both of them left India on 2nd September 1982 en route to London via Bombay after which they will join for college studies in Birmingham after spending a few days in London.

Jesus Christ—The Life of the World

REV. M. AZARIAH, Madras.

Chorus :

Then alone, then alone you live
When like as Christ you live
When you share, serve and die
Then you care for others to live.

Stanza :

1. ' You cannot live, He said, by eating bread alone,
You need the Word of God that He would speak to you
Your life is not made of the things you do amass
Your life is more than food that masses do not have !
.... Then alone
2. The Son of Man, He said, has nowhere to lay his head
While foxes have their holes, the birds of air their nests
You live in palaces with cosy cushion beds
Your life is more than clothes that masses do not have!
.... Then alone
3. You want to live, He said, go sell all that you have
You give them to the poor, then come and follow me
You want to live, He said, Then forget all your Self
And give their dignity that masses do not have !
.... Then alone
4. You want to save your life, you have to lose it first
Lose it for my sake, then gain your life, He said
The cross of Calvary, lost all its agony
When God did make Him live as Lord of all that live.
.... Then alone

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THE LOCAL CONGREGATION : ITS MISSION IN INDIA

By THE REV. M. AZARIAH
Madras

PUBLISHED BY I.S.P.C.K., DELHI, 1982

FOR

THE NATIONAL COUNCIL OF CHURCHES IN INDIA & THE ECUMENICAL
DEVELOPMENT CENTRE OF INDIA

140 Pages — Price Rs. 15

This book contains 13 Articles on the role of the mission of the local congregation, 3 Workshop Reports on developing missionary congregations and 6 Case studies, both from within and without India. The National Council of Churches in India wants this to be the preparatory booklet for its National Study on the Mission of the Local Congregation to be held during the last quarter of 1982. The famous dictum 'Nothing happens if it does not happen locally' is the underlying motive behind this publication. The theological foundations as well as the contextual strategies and methods to carry on relevant forms of Church's mission is discussed thoroughly in the whole book. The pragmatism and the applicability of the suggestions and proposals for the local congregation whether in the urban situation or in our villages make the content of this book extremely valuable for every Pastor.

Not only the Pastor but every Parish study group of whatever denomination involving the lay members of the congregation will greatly benefit by this book.

To quote from Dr. B. H. Jackayya one of the contributors, from his article entitled 'A CONGREGATION-BASED COMMUNITY DEVELOPMENT',

'Church is traditionally used to the threefold ministry of the Word and Sacraments, of Proclamation and of Service. This is not wrong in itself. But the fact remains that any education for development and social awareness, if any, is placed under the ministry of service. This naturally results in the ministry of the Word and Sacrament and the ministry of Proclamation continuing in the same old traditional pattern emphasizing 'salvation of the soul' and 'eternal life after death'.

Thus the central thrust of this book seems to call for a new departure from the traditional role of the

local congregation. It is to be an agent of community and liberation, thus becoming proclaimer and the sign of the gospel of the Kingdom of God. But at the heart of this role is put what should be called the *ministry of integrated development* by the local congregation. And this is confirmed by the following quotations.

'It is the development of the person, the whole person in the context of the whole society and of the whole world and universe. The emphasis is on the transformation of both the individual person as well as the society and its structures in their material and spiritual, economic and political, cultural and social dimensions. Speaking in practical terms, the end-purpose of all development is, should be, community development which can be achieved only by sensitizing the poor or educating them for social awareness and social action or, in other words, by educating them for liberation.'

(DR. B.H.J.)

'So to make the parish related to its locality, to develop a social concern for the church is to sensitize the parish to the society around it. For the Church to be true to its mission is for the parish to become, where it is, the leaven that leavens the whole lump.'

(C. T. KURIAN.)

'We are thoroughly convinced that the role of the Church in development is, first and foremost, to transform the congregation to become a community of fraternity, freedom and equality, a humane and open community and that the role of the pastor is to be a builder of such a community.'

(DR. B. H. JACKAYYA)

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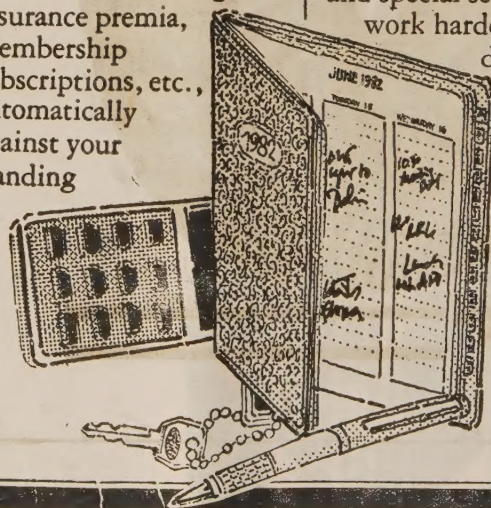
Looking after your own work hardly leaves you enough time to devote to your day-to-day personal money errands.

Grindlays can be a great help.

We can help you with a prompt, up-to-date statement of accounts; keep your valuable documents and share certificates in safe custody; collect dividends and interest on your behalf; make recurring payments of fixed amounts, e.g., insurance premia, membership subscriptions, etc., automatically against your standing

instructions; offer advice on our wide range of savings plans to suit your needs; and free you to look after your work without routine money-handling worries.

Come to us. You'll find us prompt, attentive, courteous and helpful. We have experts to look after your personal banking needs. And, savings plans and special services that work harder so you don't have to.



Grindlays services just for you:



Efficient, personalised service



Prompt, comprehensive replies to correspondence/queries



Regular payments of fixed amounts, e.g., insurance premia, membership subscriptions, recurring deposits, etc., against your standing instructions



Investment counselling on savings plans, safe custody facilities for documents, shares and other valuables

Grindlays — Professionals in banking



Grindlays Bank p.l.c.

Incorporated in the United Kingdom
The liability of members is limited.

ASP/NK/332/145

Open a Savings Bank Account with IOB Today. We'll Handle Your Bills for You

Yes, a Savings Account at IOB gets you much more than interest. It also helps you pay your bills in time. List out your recurring payments for fixed amounts and leave standing instructions with our branch. And if there is enough money in your account to cover your bills, we will ensure they're paid on time.

By maintaining a minimum balance of Rs. 100 you can avail cheque book facility and avoid the risk of carrying large amounts of cash. This would also facilitate payment of your electricity bills, Water tax, etc. by cheque.

Indian
Overseas
Bank

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IOB SAVINGS BANK ACCOUNT

Gives more than your money's worth.

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INDIAN BANK GIFT CHEQUES

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In any amount from Rs. 10 to Rs. 251.

And you can buy them from any INDIAN BANK branch in minutes—at no extra cost.

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Any age group. Any occasion. An easy way of winning the hearts of your nearest and dearest.

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